

THE
SPEECHES
OF
S^r. Edward Deering
In the COMMONS House of
Parliament. 1641.



Printed in the yeare, 1641.

STUDIES

OF

STANDARD DEERING

IN THE COUNTRY HOUSE

IN THE COUNTRY

STANDARD DEERING

Printed in the year 1840

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S I R

EDWARD DEERINGS

First

S P E E C H

In the Commons House of
Parliament. *Novem. 9. 1640.*

Mr. Speaker,

Y Esterday the affaires of this House did borrow all the time allotted to the great Committee of Religion. I am sorry, that having but halfe a day in a whole weeke, we have lost that.

Mr. Speaker, The sufferances that we have undergone, are reduceable to two heads: the First concernes the Church. The second belongs to the Common-wealth. The first of these must have the first fruits of this *Parliament*, as being the first in weight and worth, and more immediate to the honour of *God*, and his glory, every dram whereof is worth the whole weight of a Kingdome.

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The Common-wealth('tis true)is full of apparent dangers;the Sword is come home unto us, and the two twind Nations united to each other under one Royall head,breathing together in the bowells and bosome of the same Island;& which is above all,imbounded together with the same Religion (I say the same Religion) by a devilish Machination, like to be fatally imbrued in each others blood;ready to digge each others grave,*Quantillum abfuit!*

For other grievances also, the poore disheartned Subject sadly groanes, not able to distinguish between Power and Law, and with a weeping heart (no question) hath prayed for this houre, in hope to be Relieved, and to know hereafter whether any thing he hath, besides his poor part and portion of the common ayre he breathes in, may be truly cal'd his own.

This(Mr. *Speaker*)and many other,do deserve, and must shortly have our deep regard, but *suo gradu*, not in the first place. There is a *unum necessarium*, above all our worldly sufferings and dangers; *Religion*, the most immediate service due unto the honour of Almighty God: and herein let us all be confident, that all our Consultations will prove unprosperous, if we put any determination before that of Religion. For my part, let the Sword reach from the North to the South, and a generall perdition of all our remaining Rights and safety threatning us in open view, it shal be so farre.

farre from making me to decline the first settling of Religion, that I shall ever argue, and rather conclude it thus, That the more great, the more eminent our perills of this world are, the stronger, the quicker ought our care to be for the glory of *God*, and the pure Law of our soules.

If then *Mr. Speaker*, it may passe with full allowance, that all our cares may give way to the Treaty of Religion, I will reduce that also to be considered under two heads:

First of Ecclesiasticall Persons.

Secondly, of Ecclesiasticall Causes.

Let no man start, or be affrighted at the imagin'd length of this Consultation: it will not, it cannot take up so much time as it is worth.

This is *God* and the King; this is *God* and the Kingdomes; nay, this is *God* and the two Kingdomes Cause: And therefore *Mr. Speaker*, my humble Motion is, that we may all of us seriously, speedily, and heartily enter upon this the best, the greatest, the most important Cause we can treat of. Now *Mr. Speaker*, in pursuit of my own Motion, and to make a little entrance into this great affayre, I will present to you the Petition of a poore oppressed Minister, in the County of *Kent*, a man conformable in his practise, Orthodoxe in his Doctrine, laborious in the Ministry, as any we have, or I do know. He is now a sufferer (as all good men are) under the generall obloquie of

* Sir Benjamin Rud-
yard.

a Puritan, as with other things, was admirably delivered by that silver Trumpet * neare the Barre. The Pursevant watcheth his door, and divides him and his Cure asunder, to both their griefs : For it is not with him, as perhaps with some that set the Pursevant at worke, glad of an excuse to be out of the Pulpit : it is his delight to preach. About a week since I went over to *Lambeth* to move that great Bishop (too great indeed) to take this danger off this Minister, and to recall the Pursevant; and withall I did undertake for Mr. *Wilson*, (so your Petitioner is called) that he should answer his Accusers in any of the Kings Courts at *Westminster*. The Bishop gave me this Answer (as neere as I can remember) *in hac verba*, I am sure that he will not be absent himselfe from his Cure a twelvemonth together, and then I doubt not but once in a yeare we shall have him. This was all I could obtaine : but I hope by the help of this House, before the yeare of threats be run out, his Grace will either have more grace, or no grace at all.

For our manifold griefs doth fill a mighty, a vast circumference, yet so that from every part, our lynes of sorrow doe leade to him, and poynt at him, the Centre from whence our Miseries grow.

Let the Petition be read, and let us enter upon the worke.

SIR



ST. EDWARD DEERINGS

SECOND

SPEECH

Novem. 23. 1640.

Mr. Speaker,



YOU have many private particular Petitions, give me leave by word of mouth to interpose one more generall, which thus you may record: *Gods true Religion* is violently invaded by two seeming Enemies, but indeed they are like *Herod and Pilate*, fast Friends, for the destruction of Truth, I mean the Papists for one part, and our Prelaticall Faction on the other: between those two in their severall progresse, I observe the occurrence of some few parallels, fit as I conceive to be presented to this Honourable House.

First with the Papists, here is a severe Inquisition, and with us (as it is used) there is a bitter high Commission, both these (*contra fas & jus*) are Judges in their owne Cause:

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yet herein their Inquisitors are better then our High Commissioners. They for ought I ever heard, do not *severe in suos*, punish for delinquents and offenders, such as professe and practise Religion, according as it is established by the Laws of the Land, where they live: but with us how many poore distressed Ministers we have; how many scores of them in a few yeares past have been suspended, deprived, degraded, excommunicated, not guilty of the breach of any of our established Laws. The Petitions of many are here with us, more are coming; all their prayers are in Heaven for redresse. Down with the Tables of these Money-Changers: they doe prostitute Commutation of pennance, and I may therefore justly call them so.

Secondly, with the Papists there is a mysterious Artifice, I mean their *Index expurgatorius*, whereby they clip the tongues of such Witnesses, whose evidence they doe not like: To this I parallell our late Imprimators Licences for the Presse, so handled, that Truth is suppressd, and Popish Pamphlets fly abroad *Cum Privilegio*, witness the audacious Libells against true Religion, written by *Casius, Daw, Heylin, Pocklington, Mede, Shelford, Sma, Roberts*, and many others; I name no Bishops: but I adde, &c. Nay they are already grown so bold in this new trade, that the most learned labours of our ancient and best Divines, must

must be new corrected and defaced with a Deleatur, by the supercilious pen of my Lords young Chaplein (fit perhaps) for the technicall art, but unfit to hold the Chaire for Divinity. But herein the Roman Index is better then our English Licences; they thereby doe preserve the current of their owne established doctrines, a point of Wisdome. But with us, our Innovators by this Artifice doe alter our settled Doctrines: nay, they do introduce points repugnant, and contrariant; and this I dare assume upon my selfe to prove.

3. One parallel more I have, and that is thus; amongst the Papists there is one acknowledged Supremie in Honour, in Order, and in Power, from whose judgement there is no appeale.

I confesse Mr. *Speaker*, I cannot altogether match a Pope with a Pope; yet one of the ancient titles of our English Primate was *alexim orbis Papa*: But thus faire I can goe *ex ore suo*, it is in Print. He pleads faire for a Patriarch, and for such an one whose judgement he beforehand professeth ought to be finall; and then I am sure it ought to be unerring; put these two together, and ye shall find that the finall determination of a Patriarch, will want very little of a Pope; and then we may say *in eo nomine de re fabula narratur*: he pleaded Pope ship under the name of a Patriarch, and I much feare lest the end and

top of his Patriarchall plea may be as that of
 Cardinall *Boole* (his Predecessors) who would
 have two heads, one *caput regale*, another *caput*
Sacerdotale, a proud parallell, to set up the
 Mitre as high as the Crown. But herein I
 shall be free and cleere, if one there must be;
 be it a Pope, be it a Patriarchall, this I resolve
 upon for mine own choycè, *procul à Jove*,
procul à fulmine, I had rather serve one as farre
 off as *Tibet*, then to have one come so near me
 as the Thames. A Pope at *Rome* will doe lesse
 hurt, then a *Patriarch* at *Lambeth*: I have
 done. And for this third parallell, I submit it
 to the wisdom and consideration of this
 grave Committee for Religion: In the mean
 time I doe ground my motion on the former
 two; and it is this in brieft, that you will
 please to select a Subcommittee of 4, 6, 8, or
 10, at the most, and to impower them for the
 discovery of the great number of oppressed
 Ministers, under the Bishops tyranny: For
 these 10. yeares last past, We have the com-
 plaints of some, but more are silent; some are
 patient and will not complaine; others are
 fearefull and dare not; many are dead; many
 are beyond Seas, and cannot complain.

And in the second place that the Subcom-
 mittee may examine the Printers, what Books
 by bad Licences have bin corruptly issued
 forth: the worke I conceive will not be diffi-
 cult, but will quickly return into your hands
 full of weight; and this is my motion.



SIR

EDWARD DEERINGS

Third

SPEECH

In PARLIAMENT,

1640.

Mr. Speaker,



HIS Morning is designed for the consideration of the late Cannons, and the former; and of that which the Clergy have miscalled a benevolence, I shall for the present, onely touch the first of them, and that is the Roman Velites, who did ule to begin the Battayle: so shall I but *velis adde*, and skirmish, whilst the mayne Battayle is setting forwards.

The POPE, as they say, hath a triple Crowne, answerable thereunto; and to support it, he pretendeth to have a threefold Law.

1. The first that is *Jus divinum*, Episcopacy

cy by Divine Right : and this he would have you think to be the Crowne next his head, which doth circle and secure his power, our Bishops have in an unlucky time entred their Plea, and presented their title to this Crown, *Episcopacy, by Divine Right.*

2. The second is *Jus humanum Constanti donativum*, the gift of Indulgent Princes temporall power ; this Law belongs to his middle or second Crowne, this is already pleaded for, by our Prelates in Print.

These two Crownes being already obtained (He the POPE) Creates and makes the third himselfe, and sets it highest upon the top: This Crowne also hath its Law, and that is *Jus canonicum*, the Canon Law of more use unto his Popeship, if once admitted then both the other. Just so our Prelates from the pretended Divinity of their Episcopacy, and from the temporall power, granted by our Princes, would now obtrude a new Common Law upon us: They have charged the Commons to the full, and never fearing they would squoyle into a *Barliament*, they have raimed a prodigious ungodly Oath into them. The Illegality, and invalidity of these Cannons, is manifested by one short question, (*vizt.*) what do you call the meeting wherein they were made?

Mr Speaker, who can frame an Argument aight, unless he can tell against what he is to argue?

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Will you confute the Convocation-house? they were a holy Synod : will you argue against their Synod ? they were Commissioners, will you dispute their Commission ? they will mingle all power together, and perhaps answer, they were something else that we neither knew, nor imagined, unlesse they would unriddle themselves, and owne what they were, we may prosecute non concludent Arguments.

Mr. *Speaker*, I have conferred with some of the founders of those Cannons, but I professe here, that I could never yet meet with any one of that Assembly, who could well answer to that first question of the Catechisme, *What is your name?* Alas, they were parted before they knew what they were, when they were together.

The summe of all the severall answers that I have received, do altogether amount unto this: They were a Convocationall, Synodical Assembly of Commissioners : Indeed a threefold Chamera, a Monster to our Laws, a Cerberus to our Religion. A strange Commission, where no Commissioners name is to be found ! A strange Convocation, that lived when the *Parliament* was dead. A strange holy Synod, when the one part never saw nor conferred with the other.

But indeed, there needed no conference, if it be true of these Cannons which I read of
the

the former, *quæ nescit, Canones Lambæ the formari priusquam in Synodo venilemur?*

Well Mr. *Speaker*, they have Innovated upon us; we may say, It is *Lex talionis* to innovate upon them, and so I hope we shortly shall doe.

In the meane time my humble motion is, that every member of that Assembly, who voted their Canons, may come severally to the Barre of this House, with a Booke of Canons in his hand, and there unlesse he can answer that Catechisme question, as I called it, better then I expect he can, *conceptis verbis*, in such expresse termes as this Honourable House shall then think fit, he shall abjure his owne Issue, and be commanded to give fire to his owne Cannons.

And this motion I take to be Just.

FINIS.
